

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 21 NO. 23.

MERIDIAN, MISSISSIPPI, THURSDAY, JUNE 10, 1897.

\$1.50 PER ANNUM

BAPTIST RECORD

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Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York; Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.
Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.
Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

TRUTH abides from age to age. It may be restated many times, but in all essential particulars it remains the same.

"SEEKEST thou great things for thyself? Seek them not"; but seek great things for God. Then shalt thou have the approval of your own conscience, the respect and confidence of men, and the commendation of God.

It is a fact that infidelity never wears the mantle of true charity, however eloquently it may cry out against God and for humanity. All of the benevolent enterprises of the earth are proof of this, for they are all, and without exception, the fruit of the lives of men who hold to Christian creeds.

REV. JOHN D. JORDAN will be glad to hear from his correspondents hereafter at Savannah, Ga. We regret more than we can express to lose our brother from the management of our Young People's work, but gladly congratulate him on his pleasant settlement in his new home and field in Savannah. Anyhow and anywhere he will always have our love and prayers and best wishes.

THE classification of our nation by some noted Spanish statesmen is quite amusing, coming from such a source. They say we are "a race of white Hottentots, singularly successful in barter, in packing pork and in other revolting ways of amassing sordid gold; but a civilized people, with traditions and ideals, never." Over against all this incisive fustian we would venture to set up this: that in this country of "tradesmen," as the Spaniards also call us, education is popular, religion is free and government is equal; and notwithstanding the aggressions of other nations we have acquired not a little territory, we have easily "held all of our own," and though despised and derided by all crowned heads and despots, they would sooner make

MISSISSIPPI COLLEGE COMMENCEMENT.

As a general thing, we find what we look for. We went to Clinton for a good time, and we found it. Bro. Z. T. Leavell met us, as agreed upon, and under his hospitable roof, and through the great kindness of himself and his cultured and amiable wife, along with the genial A. V. Rowe, we had a most delightful and restful home. We also highly enjoyed the generous hospitality of President Riley, of Hillman College, and our old-time and always friends, Bro. and Sister H. C. Watlington. Many other kindly invitations we were compelled to forego for the lack of more of us.

Most of our time was taken up with the annual meeting of the trustees, which continued from time to time to the close of the exercises, and which transacted much important business pertaining to the future of the college. Quite a satisfactory report of the year's work was made by Prof. J. W. Provine, the degrees recommended were conferred, and the emendations and changes as the faculty suggested, were generally allowed. Any vacancies and needed changes in the faculty were fully provided for, and Prof. J. W. Provine, who has for the last two years so successfully conducted the affairs of the college, as chairman of the faculty, was unanimously elected to be president of the same, with all of the honors and emoluments of that office. It is confidently believed that under present conditions, and even with little or no let-up in the stringency of the times, the incoming year will be one of the best of the whole history of the institution.

The closing exercises of the college were of a most creditable order, reflecting great honor upon both teacher and pupils in each department. In the realm of oratory and polemics the young men acquitted themselves with conspicuous distinction, whether in contests for medals and prizes, in debate on living questions, or final graduation speeches. We did not hear them all, and therefore must not be personal for fear we be unjust, but we confidently predict that some of those young orators who tried their youthful plumes on that memorable occasion, will, in the near coming years, soar to such heights in the "divine realm" that if they do not outstrip the best of those who are among the best, they will at least cause them to quicken their energies and speed their upward flight, or be in some danger of being left behind.

The Sunday was notable for the excellent sermons and services that filled up its hours. At 11 a. m. Dr. E. C. Dargan, of the Southern Baptist Theological Seminary, stood up before a great congregation of perhaps 1200 people and delivered a sermon that would rank with the best that ever came from that pulpit, and that means not a little, for such men as Dr. John A. Broadus and Dr. J. C. W. Watson, who have stood there before. The sermon was

for both Mississippi and Hillman Colleges, and was admirably suited to both. His text was most suggestive and his theme quite appropriate. Psalms 144:12: Our sons as plants grown up in their youth, and our daughters as polished palace cornerstones. And with "the proper fitting of youth for life's responsibilities" as his essential theme, he held the undivided attention of that vast throng for near an hour. At night he appeared again, seemingly as fresh and vigorous as in the morning, and gave us another sermon well-nigh, if not quite, equal to the first. Missions was his theme, and right well did he present the gospel idea of the advancement and support of that divinely appointed work. The singing on both occasions was excellent.

A very interesting feature of the anniversary was the reunion of the class of 1877, of which our Brethren Sibley and I. H. Anding are distinguished members. It was the result of an agreement made by them before separating twenty years ago. The speeches were timely and touching, and all of the exercises of a most entertaining character.

We were glad to note that Bible study has grown into such important proportions in our college. Just as we have always thought it should be, it came to be recognized as one of the most essential parts of the college course, and has its place in the curriculum as have the other studies, and a suitable member of the faculty is in charge of it. This latter is Prof. Z. T. Leavell, well known to our brethren, who seems in every way fitted for the responsible place. He was kind enough to give us an outline of his course of study and methods of teaching, and we have high hope that great and lasting good will come out of this special feature in our Christian education. Being compelled to leave on Tuesday evening, we must refer our readers to our "Chronicle's" report of Wednesday's exercises and the closing scenes of the great occasion.

The matter of college endowment that has of late been somewhat agitated, was very properly referred to the Baptist State Convention, that will meet early in July, at which time we hope some feasible plan will be agreed upon that will return good results for the college.

We came away from Clinton believing that a great future is before our college, and for this we shall not cease to pray and work.

Self-Pronouncing S. S. Teachers Reference Bible.

The Combination Bible is a great improvement on all the others, in that it gives the revised version on the same page with the old version, in footnotes, so that the reader can easily compare them readily. It does not increase the size of the book, only the thickness a little. Besides being self-pronouncing, it puts the punctuation of difficult names before the eye so as to make it perfectly easy. The book is commended by Dr. G. C. Lorimer and other well-known ministers. If you would like a copy, address National Publishing Co., 211 N. 3rd St., Philadelphia, Pa.

THE SOUTHWEST VIRGINIA INSTITUTE, BRISTOL, VA.

We publish below a brief review of the reports made in the local press of the commencement exercises of the Southwest Virginia Institute. We would advise all our readers who wish to send their daughters out of the State to school, to think well before deciding against that great school for the education of the young women of the South. It is thorough. It gives education and culture. The climate is as healthy as any on the American continent.

BRISTOL, Va., Tenn., May 30.—Sunday morning broke bright and fair. As the beautiful rays of the sun shone down upon the earth below, lighting everything in its radiant path, it seemed as if nothing earthly could be more pleasant. For was-to-day not to be a gala-day? Was not to-day the beginning of commencement? At an early hour the crowds began pouring in. On, on they came, till it seemed as if every inch of space in the roomy chapel would be overcrowded. And it was crowded, seat and chair and gallery. The exercises were simple, yet imposing.

Promptly at 11 o'clock the program began. The feature of the occasion was, of course, the Baccalaureate Sermon by Dr. Venable. His subject was

"Self-Sacrifice the Supreme Law of Life." John 12:24. He began slowly and deliberately. He showed how the great aim in life is to make others happy. It is not what we accomplish for ourselves, but what we can do for others. Developing along these lines of thought, the speaker clearly showed that if we do our education, to help those less fortunate than we are, to assist the needy, to help philanthropy, we are fulfilling the supreme law of God. Self-sacrifice is like a tree: the more you nurse it, the faster it grows. And finally, even if we do not succeed in getting what the world calls wealth, if we do what we can for others, not for ourselves, we shall win at last a crown of life. The whole sermon was a massive rock of pulpit eloquence—a deep-laid foundation upon which we can build. The speaker's logic was terse, forcible and expressive. Taken all in all, it was far the finest specimen of pulpit thought and expression that Bristol has had for many a day. Dr. Venable will go away from us leaving the impression that Mississippi has within her bounds some of the finest preachers of the United States.

MAY 31.

This is the second day of the commencement. The weather has again favored us and it is fair. From 10 to 12 a. m., and from 2 to 5 p. m., the art parlors were open to visitors. The rooms were prettily decorated and becomingly fitted up for the occasion. Many beautiful pictures were on the walls, and the large crowds which came, testified their appreciation of seeing beautiful art water color painting.

At 5 o'clock p. m. the joint

celebration of the two Literary Societies took place. The hall was filled to overcrowding; many turned away because they could not get sitting room, and many others remained standing. The feature of the occasion was the address of Hon. J. C. Wisor, of Pulaski, Va. He was classic, eloquent, interesting, and instructive on the old subject of "Woman; Her Rights, Her Sphere, and Her Possibilities For Good." The address was a choice production of a great man, scholar and lawyer.

Among others who took part was Miss Lillian Madison, of Mississippi. She performed her piece, which was a vocal solo, with credit to herself and her instructors. Miss Madison's singing was one of the features of the evening.

JUNE 1.

Again we are assembled. One more stretch and the mile-post is past. One more stretch and the prize is won. We are to-day gathered for commencement proper. Mississippi, with her delegation of seventeen, including one full graduate and one music graduate. Miss Mirium De Llama Venable was graduated in the full A. B. course after four years of hard work. Her graduating essay on "Art the Hand-maid of Literature" was beautiful in expression, orderly in arrangement, and comprehensive in treatment. Miss Venable is one of the brightest young ladies the S. W. V. I. has ever had within her halls. Miss Virginia Miller, of Meridian, graduated in music. She possesses rare musical talent, and graduated with distinction to herself and the school. Happy the father of such a daughter.

Dr. F. C. McConnell, of Lynchburg, Va., is the speaker of the day, and an eloquent one he is; and as he carries us with him in his rapid flights, it seems as though he were soaring on wings of birds, not walking in the midst of men. Surely it is worth a day's trip to hear Dr. McConnell alone, if nothing else. Besides, Dr. Venable's daughter is one of the graduates, and the good Doctor sits calm and smiling and happy in the midst of his good fortune.

Now President L. D. Jones graciously bestows degrees and awards medals, and after a few words of fitting farewell, dismissed the audience and all is at an end.

This closes the thirteenth year of the Southwest Virginia Institute, which is so popular with Mississippians and their friends. May more of her young ladies in the future, even than in the past, come to our glorious "Old Dominion," the home of Washington and Lee, to complete their education.

"You are respectfully invited to attend the closing exercises of the twenty-fourth annual session of Blue Mountain Female College, Wednesday evening, June 16, from 8 to 10 o'clock, and Thursday, June 17, from 9 o'clock a. m. to 5 p. m., 1897."

Very many thanks.

Whither Are We Drifting?

DEAR RECORD:—A looker on at the trend of our Baptist Zion can but be puzzled at the discussions of our denominational leaders, and wonder whither we are drifting.

It is no sensational matter to sound an alarm at the innovations of the gospel that are flooding our denominational literature, the heterodox ideas that emanate from our teachers, and Sabbath after Sabbath are propagated from our pulpits.

The young convert to Christianity is dazed at the conflicts in doctrines, when he asks to be lead in the sure paths of righteousness and obedience, the old, old ways of the patriarchs, when he is directed here and there, being swayed by every breeze of doctrine, form self constituted doctrines, while the sires, the pillars and ground of the truth, who ought to be steadfast, are given over to bickering and disputing on mere theological technicalities until a very babel reigns where charity and harmony ought to prevail.

We stand appalled at the discussions that appear to rend the denomination, rupture the union, dislocate the harmony and peace and dissociate the fellowship that should exist among God's people, and we ask whence cometh it all, and whither, O, whither are we drifting.

Our denominational cohesiveness is sorely tried by the schismatic influences that are brought to bear on it, by the propagandist whose ambition appears to revel in division and destruction, and whose hypothesis is distinctively doctrinal, without that theological compactness and difference an analytical investigation would reveal.

But herein is manifested the wisdom of the great author and finisher of our faith in the establishing of a peculiar people into separate and distinct organizations or churches, sovereign in their universal individuality and individual universality, each the recipient of the gospel and the equal in divine right to the other in disseminating the truths of salvation and perpetuating the symbolic ordinances of a regenerated and obedient membership.

We have abundant cause to be thankful for the dispensation that established in His earthly courts, the qualification of its membership, and that its constitution was not left to the caprices of conceited, short-sighted man. For man's control alone bears the impress of imperfection and a partiality to ambitious leadership that destroys fellowship and a subservency of one toward another in the fraternity of obedience.

The recent unfortunate controversy known as the Whittitt trouble, with its unique adjustment in the great conference at Wilmington, N. C., and its still tangled existence, evinces the wisdom of our church relationship and responsibility for, though settled, apparently there, the cause is still subdive, and can only be settled by individual churches, with its own membership as adherents, by the methods of its own polity, as sanctioned by the gospel. In other words, that conference, nor any other, has the right to use disciplinary measures, or exercise jurisdiction over any dereliction or infraction of the divine law, and any disposition to do so is an open usurpation of the prerogative of

any church over its adherents. The following from THE RECORD of the 20th ult., is so perfect a portrait of what was said and done, that I cannot refrain from asking its reproduction for your readers:

"One newspaper reports the Whittitt incident at the Wilmington Convention under the head of, 'Dr. Whittitt Vindicated'; and another puts it thus, 'Dr. Whittitt Recants.' Well, whatever in the kingdom is it? We have looked in vain for some explanation. So far, as we can see it was the laborious boring of an agreement to 'rush up,' based upon a rather resolute pledge of loyalty to the Baptist faith by the Board of Trustees, and a not very elaborate apologetic letter from Dr. Whittitt, together with a public demonstration of doubtful quality. 'Where are we at?'"

And we repeat the pertinent inquiry, 'Where are we at,' and whither drifting?"

The American Baptist Flag, with equal emphasis on the same subject, closes his article in these words: "He (Dr. Whittitt) has a right to any honest convictions he may hold, whether they be true or false, but he has no moral right to teach these heresies to others. Until he retires from the presidency, THE FLAG will advise the young men to take the course of our colleges and let the Seminary severely alone."

But we contend the last advice is not the best for all, as the withdrawal of patronage from this great institution would not abate the trouble so effectively, or so summarily rid the college of its damaging influence, as through the delegated powers of the school, the Board of Trustees to remove the learned Doctor and retire him, that he may have much leisure to cogitate.

But herein is manifested the wisdom of the great author and finisher of our faith in the establishing of a peculiar people into separate and distinct organizations or churches, sovereign in their universal individuality and individual universality, each the recipient of the gospel and the equal in divine right to the other in disseminating the truths of salvation and perpetuating the symbolic ordinances of a regenerated and obedient membership.

The wide range of freedom with which the religious press has criticized the alien utterances of the learned brother, which, by the way, is not always the surest and best way to correct an evil or reconcile the erring, but often creates breaches and makes wounds hard of restoration, besides fashioning sentiment whereby the judgment of the church to which he is mainly responsible, is biased and warped.

We follow this subject no further, hoping the case may be referred to the proper tribunal for adjudication, and that justice may be done and peace fully restored to the disturbed Zion.

Our own State suffers a disturbing element among the would be leaders and bosses, that from its trend is calculated to inspire a legislative disposition in our associations and conventions that would destroy the autonomy of the churches, and yield a centralization of power and censorship unwarranted by the Bible, and disallowed by the liberty-loving saints whom the truth has made free in the one Master, Christ Jesus.

We have seen some State papers teeming with criticisms on "Marshall's" and to all darkening the heavens, many appearances undeniably, yet suffered from the imitation of the divine law, and any disposition to do so is an open usurpation of the prerogative of

the fact that it does exist and threatens to force freedom of speech and stereotype sentiment in our churches, approaching ritualism, is a sad commentary on a country which boasts of free gospel privileges.

The mission plan, too, as operated by the Boards, is calling for a share of criticism in some church papers, and evidently would not always be pauperized by the fiscal agents whose energized appeals are continually circulating before us. An early and speedy collapse seems for tokened by these appeals, and predicating the increasing demands for help, it does suggest that the system for collection and dispensing ought to be simplified and more thoroughly systematized in the churches, and not have the appearance of making commerce of the gospel.

There ought to be a general toning up on this line, and in perfect consonance with the Bible, lest we make merchandise of the truth, and attempt to sanctify means not contemplated in the commission for the dissemination of the Word. Let us seek the old ways, find the old paths and walk in them.

With an earnest desire for the demands of the truth, and the majesty of justice,

J. S. CAROTHERS.
Shannon, Miss.

Happy Conclusion.

It was about A. D. 1880 that a great battery was planted, heavily charmed and well masked. Whether one Vedder, who, as I am informed, cannot look upon anything but Baptists, except through green goggles, and who, like a frog, never fails to leap over any ground that he occupies, or whether it was this wise Vedder, with one or more at his side, caused delay, out from some unknown quantity to me, I cannot tell; yet it was about fifteen years before the burning fire reached the powder in those great guns. Then there was a broadside indeed.

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sounder, wiser men. Even the great writer of "Character Sketches," and whom few can excel in writing on Election, when he gets his feet out of the tangles of the Jesse Church Records and returns to the waters not beyond his depth, will be himself again. I honor him for the much good he has done; but some one else must crown him for his exploits in church history, for I cannot award him the medal for historic lore, although he is a noble son of old Georgia.

Well, confession is made. I honor him, the giant of the great battery. He is of a good and honorable family, of whom he has proved himself a worthy son. I knew him when he was an honest, industrious, aspiring boy. "Had he confessed his serious and grievous mistake sooner, I think it would have been better. While I can stand by him as a Christian gentleman, a scholar, and a brother beloved, I cannot stand by him in anything he has written pertaining to Baptists, sprinkling in England in 1641, or before that date. I do not regard that his standing by what he has written hurt any one so much as himself. Should he live to a good old age, as I pray he may, and go through a more thorough, impartial and patient investigation, he will be likely to find his "new discovery" sadly deficient in testimony. It was not want of capacity, but haste, within too narrow limits of time, that led the good brother into such great error.

Well, in conclusion of this, my first, and perhaps my last, writing about this great war that has long and hotly disturbed the peace of Zion, I want to say I am glad, very heartily thankful, the smoke of battle clears off, and the "voice of the dove is heard in the land." I rejoice with those who rejoice, and trust I shall find none with whom I need to weep. Yes; both Giants and Lilliputians have laid down their arms. The tomahawk is buried. And now, dear reader, you are at liberty to criticise yourself, with either Giants or Lilliputians as best suits your taste. There were many of both on the field of battle. Hitherto, I have not written, because enough was said and to spare. Henceforward I need not write, because the sword is sheathed, the carcass interred, and I cannot build a "man of straw" to fight. It might be a good "get off" for me to congratulate myself that my ammunition is reserved for the bigger game. I am in the great Delta, and may have some big notions. Fraternally,

A. P. COPELAND.

THE GREASETT
Music House,
2022 Front Street,
MERIDIAN, MISS.

Beginning Tuesday, May 25, the Southern Railway will resume train service between its

Meridian and Heathman, Miss., which was discontinued on account of high water.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.80 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pronouncing Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year, and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster.

These are all most excellent books, and are put down at a figure far below what they can be had elsewhere.

Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

Dr. W. E. Hatcher, of Richmond, Va., in a speech delivered several years ago said: "It is always a grateful task to me to render service to the American Baptist Publication Society. It has served others so well that it richly deserves the cordial support of every American Baptist."

This Bible Society that we represent, has given away over a half million Bibles in this country alone, not taking into consideration the thousands and tens of thousands that have been given away on foreign fields.

Over \$600,000 has been given to our own Southland in the past thirty years. Thousand of dollars in cash, book, tracts, Bibles and Testaments have been given to Georgia, Alabama, Mississippi, Florida, Tennessee, and South Carolina in the past five years.

It is the purpose of the Society to furnish Bibles to the destitute all over the country. Boys read the nickel Testament, but

the Bible work and the Society is always ready to assist said boards as much as possible. The Society needs at least \$200,000 per year for Bible work in this country alone, not taking into account the great work to be done on foreign lands. At least \$200,000 could be judiciously used in Bible work on foreign lands. We need money to help translate the Bible in foreign tongues. Baptists should see to it that God's Word, unperverted, is given the world. Correct translations should be sent out and men and money are needed to carry on the work. To furnish the poor and destitute with God's Word, is the purest mission work on the earth. It is a basal foundation work. We can give to no greater work. Money given to our Bible work will be scarcely used in Bible work alone. The salaries of all the officers and secretaries in the Bible department are paid from what is called the "business department," so every cent given us will be used in Bible work alone. There are thousands and tens of thousands of families in our territory and all over the country destitute of God's Word. It is estimated that there are eight millions in this country alone, without the Bible, not taking into consideration the millions and tens of millions in other lands. O, what a work to be done. These teeming millions should be furnished with God's word. You can help us in the great work. Will you not do so? How? By sending a contribution, be it ever so large or small. One hundred dollars will buy 2000 Testaments or 500 Bibles. One good brother has already promised us \$1000, and we feel sure he will make it \$5000. Others have sent smaller amounts. As stated above, there are eight to ten million in the United States without the Bible. On foreign lands there are millions that never saw a Bible. One of our Baptist missionaries in India gave out Bibles and Testaments until all were gone. And then the anxious converts began to plead for more.

of God's Word, just a single book, a single chapter, a single leaf. Another missionary tells of a long journey he took through a region of heathendom "that had never before been traversed by any missionary."

He went to preach and distribute Bibles and Testaments. And he says so great was the demand for Bibles that he gave out book after book until every book was gone; and then there were forty hands held out over the shoulders of those before them, and they said, "Only give me a book that tells about the Divine Father that you have told us about; give me a book that tells about Jesus Christ and His salvation." In giving to this Bible work we can put into motion agencies that will live long after we are dead and gone.

A poor woman several years ago gave \$5 to Bible work. One hundred Testaments were bought and given away. One fell into the hands of an infidel in New Orleans; he read it and gave his heart and life to God. One fell into the hands of a young man in the far West; he read it and gave his life to God. One went into a destitute home consisting of a mother and five children. The mother read the third chapter of John and believed in the Lord Jesus Christ as her own

Sister. Two of her boys read the nickel Testament, but

Bible Work.

I am to represent the Bible work of the American Baptist Publication Society. My territory is large, but the thousands of friends of the Society in our territory will render valuable aid. The territory in which I shall labor will be Georgia, Alabama, Mississippi, Florida, South Carolina and Tennessee. The Society is the only Baptist Bible Society in the country, publishing Bibles. It belongs to no section but to the Baptists of the entire country. It is ours. The Society is the only Baptist organization in the country that has done any Bible work of any account in the South. It is the only publishing house belonging solely to the Baptists. Dr. J. B. Gambrell, speaking of the Society, said, "This is the grandest single Baptist institution in the whole world and ought to be cherished by every lover of the truth."

Dr. J. B. Hawthorne, said in a speech a year or two ago, "It gives me great pleasure to say that among the institutions which are providing the world with a wholesome literature, there is not one that deserves higher honor and esteem than the American Baptist Publication Society. It is the one institution of which every Baptist in the wide world can afford to be proud. Into every nook and corner of this great country, its books and periodicals have gone to enlighten and elevate and save the people. With its magnificent facilities, directed by many of the brainiest and best men of the nation, and with the moral and material support of nearly four millions of Baptists, it is destined to accomplish transformations in this and in other countries."

Dr. H. H. Tucker, formerly editor of the Christian Index, Atlanta, Ga., in speaking of the Society, said: "One thing to our mind is certain, and that is, that the American Baptist Publication Society is the greatest Baptist power now in this world; and not only the greatest, but by far the greatest."

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OUR FIELD GLASS.

We were very grateful for a handsomely printed invitation to attend the closing exercises at Mississippi College. Our duties were such as to make it impossible for us to attend. It was a pleasure to meet a number of brethren enroute to and from the College exercises. Dr. E. A. Taylor, of Memphis, attended the reunion of the class of 1877. One pleasing episode in this reunion, besides the good speeches, was the presentation of a gold-headed cane to the old president, Dr. W. S. Webb. We had the pleasure of meeting also Brethren W. J. Derrick, I. H. Anding, A. V. Rowe, W. M. Farmer, J. J. W. Mathis and others. It was a pleasure to meet Miss Hattie Mabry, of Senatobia, and have her spend a day and night at the Orphanage. She was on her way home from Wesson where she has been successfully teaching.

We are pleased always to have our friends call and see the little ones when they are in the city and have the time. A sad message comes from Bro. H. W. Lantrip, Rodney. He says (May 28): "I am just back from Utica where Bro. Anding and I buried dear Sister Ann Bolls yesterday eve. She died May 28. We are all sad, but not without hope. She died in the faith. Think and pray for us all and especially Miss Minnie Bolls, the only daughter." Sister Bolls was the widow of the late Rev. W. W. Bolls, of blessed memory. We grieve for Miss Minnie. May she and her brother have grace for their great trial. Sister N. O. Thompson, of Bro. Lantrip's charge, and our former charge, writes: "I am so glad you all are at Jackson. We feel as if you are getting nearer, as indeed you are. Can't you come to see us some time? If you could travel for your work I think it would help. The water is off our church lot in Rodney now. Much sickness is anticipated." We appreciate this letter, and would be pleased to visit again these friends when opportunity presents itself. Bro. E. B. McLain, of Gloster, sending a contribution for our work, writes: "We are about to get straight here in our church matters. We have a good man to help us in our pastor, Rev. J. P. Culpepper. We hope to have the prayers of you all. With best wishes for you in your new undertaking I am yours in Christ." May the Lord be with these brethren, and greatly bless them. Two excellent Methodist sisters kindly brought the three orphan children to us from Greenwood. We have now five children and other applications for the admission of children who will soon come. These are well and happy. One is a baby girl, of eighteen months, just now able to walk around over the house. It is sad to see this baby with both parents gone. The expenses of starting, buying stove, flour, lard, wood, furniture, beds, chairs, etc., and the numerous things necessary for embarking in this work, greatly reduce the bank account of the Orphanage. But here were these children to be fed, rent to be paid, and every expense to go on. We were beginning to feel anxious, not faithless. The Jackson pastor, the beloved Sproles, handed us \$5, from the pasty and family, and expressed the strongest sympathy with the work. A wholesale grocer in Jackson,

invited us into his office and handed us a check for twenty dollars. We are now able to meet rents and expenses for June. He who has so manifested us and answered so many petitions for material help will feed and care for all whom he thus sends to us. The Jackson ladies have been exceedingly kind, Baptist and some Methodist too. They have called to see the matron and children, and furnish almost enough vegetables, fruit, milk, etc., for our use. Some have sent edibles already cooked. A Baptist physician made a donation of furniture, and offered his medical services for the children. These most manifest tokens of sympathy from Jackson friends are most deeply appreciated. In a few days we will issue a small monthly paper, devoted entirely to Orphanage work, at twenty-five cents a year. In it we will make acknowledgment of contributions.

The paper will be a department of letters from over the State. This department will be long exclusively to the children. We now invite them to write us short letters to be published. If they choose they can ask some Bible question for the other children to answer. This can be made of great interest to the children. We are now receiving subscriptions, and will mail the first number in a short time. We will be grateful for subscriptions and clubs. The name of the paper will be the *Orphanage Gem*.

CHRONICLES.

L. A. D.

The commencement exercises at Stone College began May 30, Rev. J. H. Curry, D. D., preaching the opening sermon. Shuqualak turned out in force, and Macon was fairly represented. We were entertained most hospitably by the president and his estimable family; during Sunday at Bro. Hubbard's, and Monday at Eld. H. M. Long's. On Tuesday we were booked for Dr. Kirk's but could not go that day.

Monday night the young ladies gave an enjoyable concert; Tuesday morning the graduating class read enjoyable essays, and at night the closing exercises were held. The salutatory address was delivered by Miss Mamie A. Chalk, and the valedictory by Miss Edna Stone. Both were excellent; and the Baccalaureate Address by Rev. J. L. Johnson, D. D., was superb.

Diplomas were awarded by the president to seven young ladies, as follows: Misses Mamie A. Chalk, Lillie Hubbard, Edna Taylor, Lillian Lyle, Edna Stone, Mamie Hodge and Stella Spinks. The exercises were deeply interesting, lasting to a late hour and captivating a very large audience.

Among the visitors were Mr. Jno. T. Chalk and the Chronicler, trustees, from Meridian. The prospects of the college for next year are quite bright, and its friends feel greatly encouraged. Many of the students and the visitors left for their homes Tuesday night, or Wednesday morning rather, the south-bound train being two hours behind time.

At Meridian the Chronicler barely reached the Jackson train before its departure. He found that it would be necessary to lay out for the train.

at Mississippi College had not closed, he went thither, and heard several very able addresses from the graduates. Prof. Provine, now president, delivered diplomas to eighteen bright young men. Judge Whitfield gave the capital parting address. The degree of D. D. was conferred on J. G. Chastain.

The Chronicler dined at Prof. P. H. Eager's with Judge Whitfield and his old-time friend, the now venerable Rev. E. C. Eager. We had an interesting conference of former days and workers who have ceased to their labors and gone to their upper home. Another visit was at Sister Adella M. Hillman's, and at Mrs. Elias McRaven's.

Returning to Jackson, we spent the night, having attended the Wednesday evening prayer-meeting, where we were able to greet Pastor Sproles, Bro. Buck, who led, and Bro. W. Miller, formerly of Meridian; Elders L. S. Foster, J. J. W. Mathis, etc. Next morning the train took us to Yazoo City, where we arrived just in time to read a paper before the State Sunday School Convention, on "Our Boys, and How to Hold Them."

While attending the Convention our home was with Bro. S. S. Ship, superintendent of the Baptist Sunday School. He has an interesting family; his wife, the daughter of a friend of old ante-bellum times, and one of his daughters, the efficient organist of the church and Sunday School. The latter, Miss Daisy, and her sister, Miss Jennie, were attendants upon the Convention at Starkville in July last.

There were some excellent papers read and much enthusiasm manifested. No special doctrines were discussed, of course, but plans of work and means of reaching the young, to bring them to Christ. Miss Seng, brother, of Memphis, gave valuable instruction in the primary department, and Prof. Hamill's lectures were more than helpful. With all this, we seem to be losing our hold on the older boys and girls. Possibly this is

due to no less attention paid to the organized Sunday School, more should be given to the Young People's Movement.

It is a question whether we have not too many organizations. On the other hand, how are we to avoid taking hold of them? This is an age of societies, unions and clubs, and the world is striving for the mastery—taking the lead. If the religious does not at least keep pace with the secular, it will be made subject thereto. In this matter there can be no compromise.

But a word in regard to our Baptist interests in Yazoo City. We had the pleasure of dining with Pastor Miller, and a friendly talk over affairs. He is full of faith, and has great confidence in his people. But, though he did not say so, he evidently needs a new house of worship, and that in a more favorable location. The growth and prospects of the city demand this, the Chronicler thinks, and yet the church membership is not able to build without help. We must occupy and hold important points, without regard to cost—and we can do so with very little sacrifice.

Of the 68 delegates attending the Convention, 30 were Baptists. Among them were some of our best men, and one, Mr. C. O. Crutts, As commencement

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Who opened that bottle of HIRES Rootbeer?

The popping of a cork from a bottle of HIRES is a signal of good health and pleasure. A sound the old folks like to hear—the children can't resist it.

HIRES Rootbeer

Is composed of the very ingredients the system requires. Adding the digestive, cooling the nerves, purifying the blood. A temperance drink for temperance people.

Made only by The Charles E. Hires Co., Phila. A. J. Rorer makes it genuine. Beware of imitations.

tertain the audience by his presentation of the subject, "The Lady of Accomplishments."

These events mark the close of a very successful term of Stone College; and we extend to President Stone and his able faculty our hearty congratulations for the successful results of the years work, and our earnest wishes for continued and even greater success in the future career of this deservedly popular college for young ladies.

M. P. H.

DEAR RECORD:—The fourth Sunday was a good day with us at Longview. A day full of service to the Master, in which the saints were edified and strengthened. The Sunday School attendance was full and the interest encouraging. Thirty or more recited lessons to which much study had been given. The teachers being consecrated Christians were devout and earnest in their teachings. After the Sunday School the pastor baptized a young man of whom we shall expect much for Jesus. A good service in Sunday School and the solemnities of a baptismal service, had the people in good frame for the sermon. At the close of the service we received letters to the church. We praise God and trust him for greater things. Many thanks for the Convention sermon.

T. M. ELLERBE.

Change of Time.

To the Members of the Mississippi Baptist State Convention:

The time of holding the next session of the Convention is changed from July 15, as per adjournment at Starkville, to July 8, 1897. Please note the change.

ALEX. A. LOMAX, Pres.

REASON FOR THE CHANGE.

The State Board of Education has appointed July 12th as the time of opening a "Normal Institute" at Grenada, and Pastor Merrill writes me that it will be impossible for Grenada to entertain the Normal and the Convention at the same time. Immediately upon the receipt of this information I wrote Supt. Kincaannon asking that he postpone the Normal one week. For reasons satisfactory to himself he declined to postpone. There fore the change. The following named officers concur: T. J. Bailey, Cor. Sec.; A. I. Miller, Sta. Sec.; I. H. Anding, Rec. Sec.; W. T. Ratliff, Treas.; T. G. Sellers, H. C. Conn and L. F. Rainwater, T. C. Schilling, vice-presidents.

[All State papers please copy.]

BY PU Department.

SUNDAY SCHOOL LESSON.

By W. F. YARBOROUGH.

JUNE 20, 1897.

Subject: Personal Responsibility.

Rom. 14:10-21.

GOLDEN TEXT: It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14:21.

INTRODUCTORY.

The Epistle to the Romans was written from Corinth in A. D. 55, as Paul was there on his third missionary journey. The church at Rome was a mixed church of Jews and Gentiles, with different religious ideas and with varying degrees of religious faith.

Hence great toleration was necessary among its different classes. The section of the epistle from which our lesson is taken, shows how the weak must be treated by the strong. It opens up the great principle of self-restraint for the sake of others. The problems considered are by no means antiquated, but are exceedingly practical in the church life of to-day. Could the principle, inculcated by this lesson, be instilled in the minds of Sunday School pupils all over our land, there would be much more consistent Christian living and kindly consideration for our brethren.

EXPLANATORY.

I. Personal Responsibility. Enforced by Our Responsibility to God: 10-13.

V. 10. Judge thy brother as thou oughtest thy brother. Paul in this verse addresses both the strong and weak brethren as brought out in E. V. The weak brethren are in danger of judging the stronger brethren harshly, while the strong brethren are in danger of lightly esteeming the weaker brethren. This ought not to be, since we shall all stand before the judgment seat of God. God only knows the motives from which men act and he alone is capable of judging rightly. We cannot help forming some sort of an opinion about our brethren, but we are taught here that we must not assign wrong motives to our brethren. The writer asserts "that we shall all be judged by the great Judge and gives as proof.

V. 11. As I live, saith the Lord, etc. This quotation is taken from Isaiah 45:23, though not verbatim. Its key words are every knee and every tongue. It asserts the universality of the judgment in that every individual shall render homage and praise to God. The word confess as it stands in the Greek, means praise. It stands in a different construction in Phil. 2:11.

V. 12. So then every one of us shall give an account of himself to God, an emphasis of the personal feature of our responsibility to God. The fact of the final judgment renders our accountability to God, and not to one another, certain.

V. 13. Let us not therefore judge one another any more. Since each one of us must appear before God's judgment seat, let us discontinue judging one another. On the other hand, we are to be judged by God. We are to be judged by God, and not to one another, certain.

V. 14. Let us therefore follow the things which make for peace. Let us then eagerly pursue those things that tend to peace in the church, and those things which will have a tendency to build up the brotherhood.

V. 15. For meat, and drink, and other things, we should not let ourselves be judged by one another. We are to be judged by God, and not to one another, certain.

Instead of judging one another, let us judge ourselves to the extent that we shall place no stumbling block or occasion to fall in a brother's way. These two terms mean the same thing, being taken from two different figures; the one stumbling over an obstacle in the road, the other falling into a trap.

II. Personal Responsibility. Enforced by Love for the Brethren: 14, 15.

V. 14. I know and am persuaded by the Lord Jesus, as a strong statement of the apostle's assurance in his fellowship with the Lord Jesus that there is nothing unclean of itself. There is nothing good or evil in food per se, and eating food does not make one clean or unclean, but there was wrong in this eating to him that esteemeth anything to be unclean. The apostle simply means that the obligatoriness of the Jewish ceremonial law has passed away, but if any man considers this law still binding he does wrong to violate it. It is not wrong to eat meat offered to idols unless by eating it a man goes contrary to his conscience. Conscience is not always right, but it is the best guide we have and we sin in going contrary to it. Hence the importance of a right conscience.

V. 15. But if thy brother be grieved with thy meat now walkest thou not charitably. If on account of the food you eat your brother is injured, you no longer walk according to love, i. e., if you by your influence, lead your brother to sin, your life is controlled not by love, but by selfishness. Destroy not him with thy meat for whom Christ died. There can be no question that the destruction referred to is eternal death, since the saving power of Christ's death is set over against it. It may be that the sufficiency of Christ's atonement rather than its efficiency is referred to. In some sense Christ died for every man, Heb. 2:9; 1 John 2:2. There is no proof here of the final apostasy of the truly saved.

III. Personal Responsibility. Enforced by our Interest in the Kingdom of God: 21.

V. 16. Let not then your good be evil spoken of. The stronger brethren enjoyed a good degree of liberty, being able to discern that there was no inherent evil in certain kinds of meat. This was an advantage, but was not to be so used that it would bring reproach on the cause.

V. 17. For the Kingdom of God is not meat and drink. God's kingdom on earth does not consist of eating and drinking, i. e., ceremonial distinctions, but of something more important, viz: righteousness, peace and joy in the Holy Ghost. If we belong to this kingdom we are to be occupied with greater things than questions about eating and drinking. An upright life, peace with God and spiritual joy are marks of the subject of the heavenly kingdom.

V. 18. For he that in these things serveth Christ, i. e., to show to the world the three graces just mentioned, is to give before God and man the evidences of a true Christian, accepted of God and approved of men.

V. 19. Follow after the things which make for peace. Let us then eagerly pursue those things that tend to peace in the church, and those things which will have a tendency to build up the brotherhood.

V. 20. For meat, and drink, and other things, we should not let ourselves be judged by one another. We are to be judged by God, and not to one another, certain.

individual Christians as well as the church is represented as a temple or building of God and to destroy either is to destroy God's work. All things indeed are pure. There is nothing evil in food, but it is wrong for a man to eat that which will be an occasion of sin to his brother. For instance, a man may say that he can take an occasional drink without harm, but by so doing he causes another to sin he sins himself. So this verse taken with verse 14 shows that a thing harmless in itself can become harmful both to him who regards it so and to him who does not so regard it but gives an occasion of sin to his weaker brother.

V. 21. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. The whole lesson is summed up in this verse, which gives the great principle of self-control for the sake of others. If Christ loved lost souls enough to give himself for them, we ought to love them enough to abstain from momentary gratification and amusements which have a tendency to lead them into sin.

HILLMAN COLLEGE COMMENCEMENT.

One of the pleasant facts of the educational anniversaries at Clinton was the fine showing made by that noble institution known as Hillman College. President Riley and his excellent wife seen exactly fitted to direct such a school. They have been in singularly high favor in securing a most excellent faculty, and stand before the public at the close of their first year as having made a distinguished success.

The commencement sermon by Dr. E. C. Dargan, of the Theological Seminary, was in connection with Mississippi College, in the college chapel. Dr. Dargan, a man of rare gifts, and of a most impressive congregation, and met all the demands of the occasion. "The Student's Final Recital" on Monday night, which consisted of music and character representations from Shakespeare, was an instructive and charming entertainment, and showed fine talent and excellent culture throughout. It was an evening long to be remembered and cherished.

The commencement exercises occurred at 11 a. m. on Tuesday, at which four intelligent and beautiful young ladies presented essays and recitations after the most approved style of the art of reading and reciting, and received their diplomas with marked dignity and grace. One of the graduates was a daughter of Capt. W. T. Ratliff, long the faithful president of the Board of Trustees of Mississippi College; and another that of the late Prof. Timberlake, one of the most efficient and self-sacrificing professors of Mississippi College. All of the class are young ladies of lovely personal appearance and fine promise of future usefulness. Dr. Riley's speech in presenting the diplomas was a gem of eloquence, good sense and brevity, and was a timely and happy closing of the interesting occasion.

We had the pleasure of meeting Sister Adella Hillman, that veteran of noble educators, who, along with her late departed husband, Dr. Walter Hillman, built up and made Hillman College the splendid monument to their memories that it is. We were glad to hear of her health and her cheerful and arduous work in her cherished

calling, but earnestly hope, as she may, in the early future, rest and careful attention to her health conditions, find complete restoration to her usual vigor and strength.

Dr. Riley was greatly encouraged by his first year's experience, and will take hold for another term with renewed energy. With the splendid building and appointments at his disposal, his faculty and already large patronage, we think we see a splendid future before him, for which he has our best wishes.

A Happy Occasion.

It was the pleasant privilege of the writer to attend the dedicatory exercises of the new meeting-house of the Mt. Zion church, at Independence, on the 30th ult. The weather was all that could have been desired, baring the dust. The hospitality was what might have been expected of a community so noted for this very pleasing grace.

Notwithstanding a thorough variously estimated at from 1800 to 3000 were present, yet all were bountifully fed, and many basketsful of fragments remained. Bro. J. E. Barnett, the popular pastor, read appropriate scriptures, the writer preached the special sermon, and Bro. A. G. Perry, of Coldwater, led the prayer of dedication. I think I never heard a more appropriate prayer than was offered by this earnest man of God. The songs were nicely rendered by a select choir of the local talent. The house is very large and one of the nicest country churches to be found. To build such a house at such a time, practically without a dollar's indebtedness and without outside help, is a real achievement for any community.

After dinner the audience re-assembled and Bro. Will Self, a splendid business man of the community, was ordained a deacon. Bro. G. Perry preached a sermon appropriate to the occasion which was, as is characteristic of Bro. Perry's sermons, replete with wise thought and profitable suggestions. Bro. T. J. Carter, of Cockrum, prayed a prayer that was fitting and delivered the charge. Thus closed a most happy event in the history of Mt. Zion church.

I must be allowed to congratulate Bishop Barnett in his really splendid work with this church. Within twelve months he has added over seventy-five to its membership, and built one of the best houses in North Mississippi.

N. W. P. BACON, Hernando, Miss.

The Bolls Monument.

It was due to those, who were so generous as to aid us in the erection of the Bolls monument, to say that the work has been completed, the marble paid for and placed in the Utica cemetery at the grave of that noble soldier of the Cross, whose memory we all delight to honor—Rev. W. W. Bolls. The contributions by churches, individuals and relatives are as follows: M. L. Keith, \$2.35; Miss McBurney, 25c; Fellowship church, \$10.00; Pleasant Hill church, \$3.35; Liberty church, \$5.00; Bethlehem church, \$2.70; Antioch church, \$12.50; Rodney church, \$10.00; Hermanville church, \$15.00; White Oak church, \$3.25; Gloster church, \$5.00; Geo. Tombs, \$5.00; Bufty Fork church, \$2.70; E. L. Bolls, \$5.00; Zion Hill church, \$3.70; Mrs. A. J. Miller, \$1.00; New Zion, \$2.00; Utica, \$2.00.

These amounts aggregate \$127.

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the total cost of the monument. No public appeal was made to secure this amount. Only the churches ministered to by Bro. Bolls, and a few personal friends were solicited to aid in this matter. We thank you, brethren and friends, for these contributions; and wish that you could all see the beautiful marble that marks the sacred spot where rests the dust of one of God's nobleman.

We had thought of having unveiling ceremonies, but several things conspired to prevent this. On the day we had fixed for this service, May 29 (but later recalled), we buried our dear Sister Bolls by the side of her lamented husband. They rest in peace.

I. H. ANDING.

Good News From Magnolia.

DEAR RECORD:—On last 5th Sunday, May '90, it was the writer's privilege to be with his former charge at Magnolia to assist in the dedication of their new house. It is a beautiful modern building, finished and furnished in elegant style, and is one of the neatest houses of worship in Southern Mississippi.

The saints at Magnolia are among the most active in good works anywhere to be found. They have no wealthy men among them, but they build their own house costing about \$3,000, and give much as or more per capita for missions and general benevolence than any other church of which the writer knows. They are also rich in their present high state of prosperity which is due to their able, efficient and consecrated pastor, Bro. W. P. Price. Church and pastor are strong in each other's love. Happy pastor! Favored people!

W. F. YARBOROUGH, Crystal Springs, Miss.

The Bible reading, "The general and the special calls of God," conducted by Bishop W. S. Culpepper at Mt. Gilead Baptist church on the 5th Sunday in May, was certainly very fine. I have never heard a better one. Our bishops who may desire to have Bible readings in their churches, would do a good thing for their people, both saints and sinners, to invite Bro. Culpepper to visit them, and mark well his manner of conducting them. Long may this excellent preacher live to preach the gospel and conduct Bible readings.

J. R. FARISH.

Notice to Convention Delegates

All delegates to the approaching Convention of Mississippi Baptists, and to the Women's Auxiliary, will please forward their names without delay to the committee of arrangements. Cards, assigning homes to all, will be sent on or before July 1. The best possible arrangements will be made our hotels and boarding houses for the accommodation of visitors who may desire to attend.

No trouble to answer questions, in any reasonable way, to be accommodating to our delegates.

W. F. YARBOROUGH, Chronicler.

DIED.

Batesville Baptist church is again bereaved. We mourn the death of one of our oldest and best members, Sister Mary Jane Van Voris, born Sept. 9, 1824; married Dec. 14, 1843 and died May 14, 1897. She was nearly 73 years of age. For 43 years she served her Lord faithfully, making a public profession of faith in 1844. A beloved husband and three children preceded her to "the better land," while three remain to sorrow for a time because of their great loss. Sister Van Voris was a humble, devout Christian, a mother in Israel, a good neighbor, a friend to the needy and a helper to the sick and the afflicted, "one of the salt of the earth." Generous, hospitable and true, no pastor ever had a more loyal support than was our beloved sister. Her end was peace; her future glorious. Her life was a stimulus and her memory a delightful fragrance.

PASTOR.

MRS S. J. GATES.

Sarah Jane Seale was the fourth daughter of Wright and Nancy Seale. She was born near Zion Hill, in Amite county, on the 14th day of August, 1832, and there, her innocent and happy childhood was passed. Her education was obtained at the "old field schools" of Amite and Franklin counties, and while limited, yet was thorough and practical, equipping her for the arduous labors of her subsequent life. In October, 1847, she was united in marriage to Chas. F. Gates, and for more than forty years they lived together in quiet, peaceful and congenial companionship. It was in this relation that she was best known to the people of Franklin county. Six children, four boys and two girls, were committed to her care and supervision, to raise up and prepare for future usefulness. This was the paramount work of her life. She realized the importance and felt the vastness of this undertaking, but with her it was "a labor of love," and the worthy and honorable lives of her children after leaving the parental roof attest her success. Her labors were not in vain. Her youngest son, Elbert C. Gates, at an early age entered the Baptist ministry. He was endowed with brilliant talents and acquired considerable prominence before his untimely death. He supplied a number of influential churches, and at the time of his death was pastor of one of the churches of San Antonio, Texas. Sister Gates was baptized into the fellowship of old Spring Hill church, Franklin county, in September, 1855, under the ministry of Rev. Clark, of sainted memory, and well-known to the older generation. She afterwards carried her membership to Union church, but late in life upon the organization of a church at Hamburg, near her home, she became a member of that church. Her church life was unostentatious, but was consistent and full of good works. She was a faithful and dutiful wife, a fond and indulgent mother, and a kind neighbor. Her social traits, and her domestic and Christian virtues, imparted sweetness and grace to her life, cheered and brightened her home, and endeared her to a large circle of relatives and friends. Thus after a long life spent in doing all that her hand found to do for the cause of the Master, she gently fell asleep in Jesus, at her home, August 30, 1896. "Blessed are the dead who die in the Lord."

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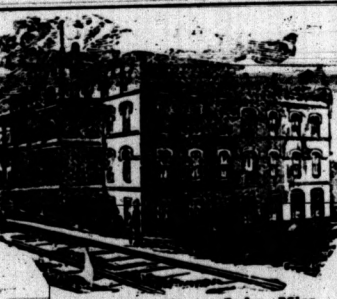
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